THE LAITY'S DIRECTORY;

IN THE CHURCH SERVICE

ON SUNDAYS AND HOLY DAYS,

For the YEAR of our LORD

MDCCLXXXIX.

BEING THE FIRST AFTER LEAP YEAR.

TO WHICH IS ADDED

An EXPLANATION of the Principal FEASTS, COLOURS of the CHURCH, and the Proper PSALMS at VESPERS and COMPLIN.

WITH AN

OBITUARY, and NEW YEAR'S GIFT.

By Permission of the Bishop.

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THE

LAITY'S DIRECTORY, &c.

For the Year of our Lord MDCCLXXXIX.

Being the First after LEAP YEAR.

A TABLE of MOVEABLE FEASTS.

Dominical Letter	D.	Ascension Day	*May* 2
Epact	3.	Whitsunday	*May* 3
Septuagesima	*Feb.* 8.	Corpus Christi	*June* 1
Ash Wednesday	— 25.	Sundays after Pentecost	2
Easter Sunday	*Apr.* 21.	Advent Sunday	*Nov.* 2

✝

PLENARY INDULGENCES *granted to the* FAITHFUL, *throughout this Kingdom, at the following Times.*

I. ON Christmas Day, and the twelve Days following to the Day of Epiphany, inclusively.

II. In the first week in *Lent*, beginning with the first *Sunday*, and ending with the second *Sunday*, inclusively.

III. At Easter, *i. e.* from Palm-Sunday to Low-Sunday inclusively.

IV. From Whitsunday to the end of the Octave of Corpus Christi.

V. On the Feast of S Peter and S. Paul, and during the Octave.

VI. On the Feast of the Assumption of the blessed Virgin *Mary*, and during the Octave.

VII. On the Sunday preceding the Feast of St. Michael and during the Octave, unless St. Michael falls on a Sunday in which case it begins on that Day.

VIII. On *All Saints* Day, and during the Octave.

CONDITIONS of the I, III, VI. and VII, are,

1. To confess their sins with a sincere repentance to a Priest approved by the Bishop.

2. Devoutly and worthily to receive the Holy Communion.

3. The

3 To visit some Chapel or Oratory, where Mass is celebrated, and there offer up their prayers for the peace and welfare of God's church.

4. That they be in a disposition, if their circumstances will allow it, to assist the poor with alms in proportion to their abilities; or to frequent catechism or sermons; or to visit and comfort the sick, and such as are near their end, if they have the opportunity.

Note. It is not required, for the gaining these Indulgences, that these works of mercy, corporal or spiritual, or the assisting at catechism or sermons, be done on the same day with the communion; but only that persons be then in a disposition or readiness of mind to do these things, or some of them at least, when opportunity shall offer.

The CONDITIONS of II, IV, and VIII, are,

1. To confess their sins with a sincere repentance to a Priest approved by the Bishop.

2 Devoutly and worthily to receive the Holy Communion.

3. If their condition will allow it, to give some alms to the poor, either on the eve, or on the day of their Communion.

4. On the day of their communion to offer up some prayers to God, for the whole state of the Catholic Church throughout the world. For the bringing all straying souls to the fold of Christ. For the general peace of Christendom, and for the blessing of God upon this Nation.

V. To the Indulgences formerly granted, his late Holiness Pope *Clement XIV.* was pleased to add a new one in favour of all the Faithful living in the English Missions, who being truly penitent, and having confessed their sins, shall worthily receive the Holy Communion on the Feast of St. Peter and St. Paul (June 29) or on any day within the Octave, and shall for some space of time pray to God with sincere Heart, for the conversion of Infidels and Heretics, and for the free Propagation of the Holy Faith.

EXPLANATION OF THIS DIRECTORY.

A P. *signifies* Apostle; App. Apostles; Mart. Martyr; MM Martyrs; B. Bishop; Conf. Confessor; D. Doctor; Virg. Virgin; Wid; Widow; K. King; Qu. Queen.

Doub. *signifies* double; semid semidouble; simp. simple, *white*, *red*, etc. in Italic, denote the colour of the ornaments of the day; Feria, is a day for which no Saints office is appointed. Com. *signifies* Commemoration. Festivals of Obligation are in Capitals.

Paſchal time begins on Holy Saturday, and continues to the firſt Veſpers on the Eve of Trinity Sunday.

As to the colours uſed in prieſtly ornaments in the church ſervice, the *white* is uſed on the feaſts of our Lord, of the bleſſed Virgin, and of all the Saints who are not Martyrs. The *red* is uſed at Whitſuntide, on the Invention and Exaltation of the Croſs, and on the feaſtsof the Apoſtles and Martyrs. The *purple* or *violet*, which is the penitential colour, is uſed on all the Sundays and Ferias of Advent, and of the penitential time from Septuageſima till Eaſter; as alſo on Vigils, Ember-days, and Rogation-days, when the Office is of them. *Green* is uſed on all Sundays and Ferias from Trinity Sunday to Advent excluſively, and from the Octave of the Epiphany to Septuageſima excluſively, whenever the Office is of the Sunday; but in the Paſchal time the *white* is uſed. The *black* is uſed on Good-Friday, and in Maſſes of *Requiem* for the Dead, which may be ſaid on any day, which is not a Sunday or a Double, except the days from Palm-Sunday to Low Sunday; and during the Octaves of the Epiphany, of Pentecoſt, and of Corpus Chriſti.

At Veſpeers or Evening Office.—The following Pſalms are uſed on Sundays when no Feaſt occurs. Pſalm 109 Dixit Dominus. 110 Confitebor tibi Domine. 121 Beatus Vir Qui. 112 Laudate Pueri Dominum. 113 In Exitu Iſrael de Ægypto.

On the Feaſts of Apoſtles.—At firſt Veſpers are uſed the four firſt Pſalms; inſtead of the Fifth, Pſalm 116 Laudate Dominum omnes Gentes. In the ſecond Veſpers are ſaid the Pſalms 109 Dixit Dominus 112 Laudate pueri Dominum. 115 Credidi propter quod. 125 In convertendo Dominus. 139 Domine probaſti me.

On the Feſtival of a Martyr, alſo on the Feaſt of All Saints.—At firſt Veſpers the Pſalms are as on Sundays, except the laſt, which is Pſalm 116 Laudate Dominum omnes. In the ſecond Veſpers as the firſt, only inſtead of the laſt Pſalm 115 Credidi propter quod.

When more than One Martyr—The Pſalms in the firſt Veſpers are the four firſt, as on the Sunday, but the laſt. Pſalm 116 Laudate Dominum omnes. In the ſecond Veſpers the Pſalms are as the firſt, except the laſt, which is Pſalm 115 Credidi propter quod.

On

On the Feaſt of a Confeſſor and Biſhop.—In the firſt Veſpers the Pſalms are as on the ſundays, except the laſt, which is Pſalm 116 Laudate Domminum omnes. The ſecond Veſpers as the firſt, except the laſt, which is Pſalm 131 Memento Domine David.

On the Feaſts of a Confeſſor not a Biſhop.—The Pſalms at the firſt and ſecond Veſpers are the ſame as in the firſt Veſpers of Confeſſors and Biſhops.

On the Feaſts of the B. V Mary.—And alſo of Virgins and of Widows; the Pſalms in the firſt and ſecond Veſpers are Pſalm 109 Dixit Dominus. 112 Laudate pueri Dominum. 121 Lætatus ſum in his. 126 Niſi Dominus ædificaverit. 147 Lauda Jeruſalem Dominum.

On the Dedication of a Church.—The Pſalms in the firſt and ſecond Veſpers are the ſame as on ſundays, except the laſt, which is Pſalm 147 Lauda Jeruſalem Dominum.

On Chriſtmas Day—In the firſt Veſpers as on the Feaſts of Confeſſors not Biſhops, and in the ſecond Veſpers. Pſalm 109 Dixit Dominus. 110 Confitebor tibi Domine. 111 Beatus vir. 129 De profundis. 131 Memento Domine David.

On the Epiphany, Eaſter and Whit Sundays.—The Pſalms are as on ſundays.

On the Aſcenſion of our Lord.—The four firſt Pſalms as for ſundays, but inſtead of the the laſt, Pſalm 161 Laudate Dominum omnes.

On the Feaſt of Corpus Chriſti.—Pſalm 109 Dixt Dominus 110 Confitebor, 115 Credidi propter, 127 Beati omnes qui. 147. Lauda Jeruſalem.

Veſpers for the Dead.—Pſalm 114 Dilexi quoniam. 119 Ad Dominum. 120 Levavi oculos. 129 De profundis. 137 Confitebor tibi.—And concludes with 50 Miſerere mei Deus.

At Complin, or Night Office—Pſalm 4 Cum invocarem. 30 In te Domine. 90 Qui habitat. 133 Ecce nunc benedicite.

The ſuffrages, or common commemorations of our bleſſed Lady, of SS Peter and Paul, of the Patron Saint, and the prayer for peace, are recited after the prayer or prayers of the Day, in the Veſpers of all Sundays and other days that are not double, or within Octaves, excepting the time of Advent, and from Paſſion Sunday till Trinity Sunday.

● ſignifies New Moon. ⊙ Full Moon.
◑ Firſt Quarter. ◐ Laſt Quarter.

✝ JANUARY 31 Days.

5 1 Thurſday THE CIRCUMCISION of our Lord, doub of the ſecond claſs, *white*. Veſp of the Feaſt, com of S Stephen.
6 2 Frid. Octave of S Stephen doub, *red*, abſtinence.
7 3 Sat. Octave of S John doub, *white*, abſtinence.
☽ 4 SUNDAY (*vacant*) Octave of Holy Innocents, doub,
4. *red*, Veſp of the Feaſt to the little Chapter, then the firſt of the Octave of S Thomas, com of Holy Innocents, of the Vigil, and of S Teleſphorus M.
9 5 Mond. Octave of S Thomas B. M. doub, *red*.
10 6 Tueſ. The EPIPHANY of our Lord, doub of firſt claſs with an Octave, *white* Veſp of the Feaſt. Indulg. ends.
11 7 Wedn. Of the Octave ſemid, *white*.
12 8 Thurſ. Of the Octave ſemid, *white*
13 9 Frid. Of the Octave ſemid, *white*, abſtinence.
14 10 Sat Of the Octave ſemid, *white*, abſtinence.
☉ 11 SUNDAY within the Octave, ſemid, *white*. Veſp of it,
6. com of the Octave.
16 12 Mond. Of the Octave ſemid, *white*.
17 13 Tueſ. The Octave day, doub, *white*.
18 14 Wedn. S Hilary B Conf, ſemid, *white*.
19 15 Thurſ. S Paul firſt Hermit Conf, doub. *white*.
20 16 Frid. S Marcellus P. M. ſemid, *red*, abſtinence.
21 17 Sat. S Anthony Abb Conf doub, *white*, abſtin.
9.
☾ 18 SUNDAY ſecond after Epiphany, the Holy Name of Jeſus doub of ſecond claſs, *white*. Veſp of the Feaſt, com of S. Wolſtan, of the Sunday, and of SS Marius &c MM.
23 19 Mond. S Wolſtan B. of Worceſter & Conf. doub, *white*.
24 20 Tueſ SS Fabian and Sebaſtian MM doub, *red*.
25 21 Wedn. S Agnes V M. doub, *red*.
26 22 Thurſ. SS Vincent and Anaſtaſius MM. ſemid, *red*
27 23 Frid. S Raymund Conf ſemid, *white* abſtin.
28 24 Sat. S Timothy B. M. ſemid, *red*, abſtinence.
29 25 SUNDAY third after Epiphany. Converſion of S. Paul, great doub, *white*, Veſp of the Feaſt, com of S
6. Peter. of the Sunday and of S Polycarp B. M.
● 26 Mond. S. Polycarp B. M. ſemid, *red*.

1 27 Tuef. S John Chryſoſtom B Conf Dr, doub, *white*.
2 28 Wedn. S Peter's Chair at Rome (from Jan 18) great doub, *white*.
3 29 Thurſ. S Francis de Sales B. Conf doub, *white*.
4 30 Frid. S Martina V. M ſemid, *red*, abſtinence.
5 31 Sat. S Peter Nolaſco Conf doub, *white*, abſtinence.

FEBRUARY 28 Days.

6 1 SUNDAY fourth after Epiphany ſemid, *green*. Veſp of Candlemas day, *white*.
7 2 Mond. Candlemas day, doub of ſecond claſs. Feaſt of devotion, *white*. Veſp of the feaſt, com o S Ignatius, and of S Blaſius B M. After Complin *Ave Regina*.
9. D 3 Tuef. S Ignatius B. M from Feb. 1) ſemid, *red*.
9 4 Wedn S Andrew Corſini B. Conf. doub, *white*.
10 5 Thurſ S Agatha V. M. doub, *red*.
11 6 Frid. Feria, *green*, abſtinence.
12 7 Sat. S Romuald Abbot Conf doub, *white* abſtin.
13 8 SEPTUAGESIMA SUNDAY *purple*. Veſp of S John, com of the Sunday, and of S Apollonia V. M *white*.
14 9 Mond. S John de Matha Conf (from yeſterday,) doub, *white*.
4. ⊙ 10 Tuef S Scholaſtica V. doub, *white*.
16 11 Wedn. Feria, *purple*.
17 12 Thurſ. Feria, *purple*.
18 13 Frid. Feria, *purple*, abſtinence.
19 14 Sat. Of our Lady, *white*, abſtinence.
20 15 SEXAGESIMA SUNDAY, *purple*. Veſp of the Sunday.
(16 Mond. Feria, *purple*.
10.
22 17 Tuef. Feria, *purple*.
23 18 Wedn. S Simeon M. ſimple, *red*.
24 19 Thurſ. Feria, *purple*.
25 20 Frid. Feria *purple*, abſtinence.
26 21 Sat. Of our Lady, *white*, abſtinence.
27 22 QUINQUAGESIMA SUNDAY, *purple*. Veſp of S Peter's Chair, com of S Paul, and of the Sunday, *white*.
28 23 Mond. S Peter's Chair at Antioch (from yeſterday) great doub, *white*.
29 24 Tuef. S Mathias Ap doub of ſecond claſs, *red*. Feaſt of devotion.

● 25 Aſh Wedneſday, *purple.* The Faſt of Lent to be continued till Eaſter, on all Days but Sundays, and on Sundays, abſtinence.
2 26 Thurſ Feria, *purple.*
3 27 Frid. Feria, *purple.*
4 28 Sat. Feria, *purple.* Indulg. begins.

MARCH 31 Days.

5 1 SUNDAY firſt of Lent, *purple.* Veſp. of S. Chad. com of the Sunday, *white.*
6 2 Mond. S. Chad B. of Litchfield and Conf doub, *white.*
7 3 Tueſ. S David B. Conf, and Patron of Wales, (from March 1.) doub, *white.*
D 4 Wedn S. Caſimire Conf ſemid, *white.* Ember-day.
11.
9 5 Thurſ. Feria, *purple.*
10 6 Frid. Ember day, *purple.*
11 7 Sat. S Thomas of Aquin Conf. Dr. doub, *white,* Ember-day.
12 8 SUNDAY ſecond of Lent, *purple,* Veſp of S Frances, com of the Sunday, *white.* Indulg. ends.
13 9 Mond. S Frances of Rome Wid. doub. *white,*
14 10 Tueſ. Forty MM ſemid, *red.*
⊙ 11 Wedn. S John of God, Conf. doub, *white.*
2.
16 12 Thurſ. S. Gregory P. C. Dr. doub, *white.*
17 13 Frid. S Felix B. Conf. (from the 8.) doub, *white.*
18 14 Sat. Feria, *purple,*
19 15 SUNDAY third of Lent, *purple.* Veſp of the Sunday.
20 16 Mond. Feria, *purple.*
21 17 Tueſ. S Patrick B. Conf and Ap. of Ireland, ſemid, *white.*
☾ 18 Wedn. Feria, *purple.*
2.
23 19 Thurſ. S Joſeph Conf, doub of ſecond claſs, *white.* Feaſt of devotion.
24 20 Frid. S. Cuthbert B. Conf, doub, *white.*
25 21 Sat. S. Bennet Ab. Conf, doub. *white.*
26 22 SUNDAY fourth of Lent, *purple.* Veſp of Sunday.
27 23 Mond. Feria, *purple.*
28 24 Tueſ. Feria, *purple.*
29 25 Wedn. ANNUNCIATION of the B. Virg. doub of the ſecond claſs, *white.* Veſp of the Feaſt, com of Lent.

● 26 Thurſ. Feria, *purple.*
7.
1 27 Frid. Feria, *purple.*
2 28 Sat. Feria, *purple.*
3 29 PASSION SUNDAY, *purple.*
4 30 Mond. Feria, *purple.*
5 31 Tueſ. Feria, *purple.*

APRIL 30 Days.

6 1 Wedn. Feria, *purple,*
7 2 Thurſ. S Francis of Paula Conf. doub, *white.*
8.
☽ 3 Frid. Sorrows of the B. Virgin, great doub, *white,*
9 4 Sat. S Iſidore B. C. Dr. doub, *white.* Indul. begins.
10 5 PALM SUNDAY, *purple.* Veſp of the Sunday.
11 6 Mond. Feria, *purple.*
12 7 Tueſ. Feria, *purple.*
13 8 Wedn. Feria, *purple.* In the afternoon Tenebrae.
⊙ 9 Maunday Thurſday, doub of firſt claſs, *white.* In the
11. afternoon Tenebrae, *purple.*
15 10 Good-Friday, doub of firſt claſs, *black.* In the afternoon Tenebrae *purple.*
16 11 Holy Saturday, doub of firſt claſs, *white.* After Complin *Regina Cœli.*

The Paſchal-time begins.

17 12 EASTER SUNDAY, doub of firſt claſs, with an Octave, *white.* Veſp of the Feaſt.
18 13 EASTER MONDAY, doub of firſt claſs, *white.* Veſp of the feaſt.
19 14 Eaſter Tueſday doub of firſt claſs, Feaſt of devotion, *white.* Veſp of the feaſt.
20 15 Wedn. Of the Octave ſemid, *white.*
21 16 Thurſ. Of the Octave ſemid, *white,*
8.
☾ 17 Frid. Of the Octave ſemid, *white,* abſtinence.
23 18 Sat Of the Octave ſemid, *white,* abſtinence.
24 19 LOW SUNDAY, doub, *white.* Veſp. of the Sunday, com of S Richard. Indulgence ends.
25 20 Mond. S Richard, B. of Chicheſter, and Conf. (from Apr. 3.) doub *white,*
26 21 Tueſ. S Anſelm B. C. Dr, doub *white.*
27 22 Wedn. SS. Soter & Caius PP. MM. ſemid, *red.*
28 23 Thurſ.

28 23 Thurſ. S George M. doub of firſt claſs with an Octave, *red*, Feaſt of devotion. Veſp of him, com of S Fidelis.
29 24 Frid. S Fidelis M. doub, *red*, abſtinence.
10.
● 25 Sat. S Mark Evang. doub of ſecond claſs, *red*. Litanies, *purple*, abſtinence.
2 26 SUNDAY ſecond after Eaſter, *white*. Veſp of S. Vincent, com the Sunday, and the Octave.
3 27 Mond. S. Vincent Ferrerius Couf (from Apr 5.) doub *white*.
4 28 Tueſ. S Leo P. C. Dr. (from Apr 11.) doub *white*.
5 29 Wed. S Peter M. doub, *red*.
6 30 Thurſ. The Octave of S George, doub *red*.

M A Y 31 Days.

7 1 Frid. SS Philip and James App. doub of ſecond claſs *red*, Feaſt of devotion. Veſp ſecond of App, com of S. Athanaſius, abſtinence.
D 2 Sat. S Athanaſius B. C. Dr. doub, *white*. abſtinence.
3.
9 3 SUNDAY third after Eaſter. Finding of the Croſs, doub of ſecond claſs, *red*. Veſp of the feaſt, com of S. Monica, and of the Sunday.
10 4 Mond. S Monica Wid, doub, *white*.
11 5 Tueſ. S Catherine of Siena V. (alias Apr. 30.) doub *white*.
12 6 Wedn. S John Evang. before the Latin Gate, great doub, *red*.
13 7 Thurſ. S Staniſlaus B. M. doub, *red*.
14 8 Frid. Apparition of S Michael, great doub, *white*, abſtinence.
9.
⊙ 9 Sat. S Gregory Nazienzen B. C. Dr. doub, *white*, abſt.
16 10 SUNDAY fourth after Eaſter, *white*. Veſp of S Pius V. com of the Sunday.
17 11 Mond. S Pius V. P. Conf. (alias May 5) doub, *white*.
18 12 Tueſ. SS Nerius, Achilleus &c. M M, ſemid, *red*.
19 13 Wedn. S Hermengild M. (from Apr 13.) ſemid *red*.
20 14 Thur. SS. Cletus and Marcellinus PP. MM. ſemid, *red*.
21 15 Frid. S Antoninus B. Conf. (from May 10.) ſemid, *white*, abſtinence.
22 16 Sat. S Ubaldus B. Conf. ſemid, *white*, abſtinence.

☾ 17

2.
☾ 17 SUNDAY fifth after Eaſter. S Paſchal Baylon Conf. doub, *white*. Veſp of him to the little Chapter, then of S Venantius, com of S Paſchal, and of the Sunday, *red*.
24 18 Mond. S. Venantus M. doub, *red*. Rogation-day. (Litanies, *purple*,) abſtinence.
25 19 Tueſ. S Dunſtan A. B. of Canterbury and Conf. doub, *white*. Rogation-day (Litanies, *purple*,) abſtinence.
26 20 Wedn. S Bernardin Conf. ſemid, *white*. Rogation and Vigil (Litanies *purple*) abſtineuce.
27 21 Thurſ. ASCENSION DAY, doub of firſt claſs with an Octave, *white*. Veſp of the feaſt, com of S Peter Celeſtine.
28 22 Frid S Peter Celeſtine P. Conf. (from yeſterday) doub, *white*, abſtinence.
29 23 Sat. Of the Octave, ſemid, *white*, abſtinence.
● 24 SUNDAY within the Octave, *white*. Veſp of S Aldelm
10. com of the Sunday, of the Octave, & of S. Urban P. M
1 25 Mond. S. Aldelm B. Conf. doub, *white*.
2 26 Tueſ. S Auguſtin, Ap of England, B. Conf. doub of ſecond claſs, with an Octave, *white*.
3 27 Wedn. S Philip Nerius, Conf. doub, *white*.
4 28 Thurſ. Octave day of the Aſcenſion, doub, *white*.
5 29 Frid. Of the Octave of S Auguſtin, ſemid, *white*, abſt.
6 30 Sat Whitſun-eve, ſemid, *red*, faſt. Indulg. begins.
☽ 31 WHIT-SUNDAY doub of firſt claſs, with an Octave,
8. *red*. Veſp of the feaſt.

JUNE 30 Days.

8 1 WHIT MONDAY doub of the firſt claſs, *red*. Veſp of the feaſt.
9 2 Whit-Tueſday, doub of firſt claſs, *red*. Veſp of the feaſt. Feaſt of devotion.
10 3 Wedn. within the Octave, ſemid, *red*. Ember-day, faſt.
11 4 Thurſ. within the Octave ſemid. *red*.
12 5 Frid. within the Octave ſemid, *red*. Ember-day, faſt.
13 6 Sat within the Octave ſemid, *red*. Ember-day, faſt.
After Veſp the *Salve Regina*.
The Paſchal Time ends.
⊙ 7 TRINITY SUNDAY doub of ſecond claſs, *white*,
8. Veſp of the ſame, com of S William, & of the Sund.
15 8 Mond. S William A.B. of York & Conf. doub, *white*.
6 9 Tuc.

16 9 Tuef. S Norbert B. Conf. (from June 6.) doub, *white.*
17 10 Wedn. S Margaret Q. of Scots, Wid. ſemid, *white.*
18 11 Thurſ. CORPUS CHRISTI, doub of firſt claſs with an Octave, *white.* Veſp of the ſame, com of S John.
19 12 Frid. S John, Conf. doub, *white*, abſtinence.
20 13 Sat. S Anthony of Padua Conf. doub, *white*, abſtin.
21 14 SUNDAY within the Octave, and ſecond after Pentecoſt, S. Baſil B C. Dr. doub, *white.* Veſp of him, com of the Sunday, of the Octave, and SS. Vitus &c MM.
☾ 15 Mond. Of the Octave, ſemid, *white.*

7.

23 16 Tuef. Of the Octave, ſemid, *white.*
24 17 Wedn. Of the Octave, ſemid, *white.*
25 18 Thurſ. The Octave-day, doub, *white.* Indulg. ends.
26 19 Frid. S Juliana V. doub, *white*, abſtinence.
27 20 Sat. S Barnaby Ap (from June 11,) great doub, *red*, abſtinence.
28 21 SUNDAY third after Pentecoſt, *green.* Veſp of S. Alban, com of the Sunday, & of S Paulinus B. C. *red.*
29 22 Mond. S Alban M. great doub, *red.*

8.

● 23 Tuef. *Vigil.* S Mary Magdal of Pazzi V. (from June 3. al May 25.) ſemid, *white.*
2 24 Wedn. Nativ. of S. John Bapt. doub of the firſt claſs, with an Octave, *white.* Feaſt of devotion. Veſp of him, com of S William.
3 25 Thurſ. S. William Abb Conf. doub, *white.*
4 26 Frid. SS John and Paul MM. doub, *red*, abſtinence.
5 27 Sat. Vigil of SS. Peter and Paul, *purple*, faſt.
6 28 SUNDAY fourth after Pentecoſt *white.* Veſp of SS. Peter and Paul, *red.* Indulgence begins.
☽ 29 Mond. SS. PETER and PAUL App. doub of firſt
12. claſs, with an Octave, *red.* Veſp of them.
8 30 Tuef Commemoration of S Paul, doub, *red.*

JULY 31 Days.

9 1 Wedn. Octave day of S John, doub, *white.*
10 2 Thurſ. Viſitation of the B. Virgin, great doub, *white.*
11 3 Frid. Of the Octave of the App. ſemid, *red*, abſtin.
12 4 Sat. Of the Octave of the App. ſemid, abſtin.
13 5 SUNDAY fifth after Pentecoſt, *red.* Veſp the firſt of the common of App, com of the Sunday.

14 6 Mond.

14 6 Mond. The Octave doub, day *red.* Indulg. ends.
9.
⊙ 7 Tuef Tranſl. of S. Thomas M. great doub. *red.*
16 8 Wedn. S. Elizabeth Wid. ſemid, *white.*
17 9 Thurſ. S Leo II. P. Conf. (from June 28.) ſemid *white.*
18 10 Frid. Seven Brothers MM. ſemid, *red*, abſtinence.
19 11 Sat. Of our Lady, *white*, abſtinence.
20 12 SUNDAY ſixth after Pentecoſt S John Gualbert Abb. Conf. doub, *white.* Veſp of him, com of the Sunday, and of S. Anaclete.
21 13 Mond. S Anaclete P M. ſemid, *red.*
22 14 Tueſ. S Bonaventure B. C. Dr. doub, *white.*
11.
☾ 15 Wedn. S Swithun B. Conf, doub, *white.*
24 16 Thurſ. Our Lady of Mount Carmel, great doub, *white.*
25 17 Frid. S. Oſmund B. Conf. doub. *white*, abſtinence.
26 18 Sat. S. Camillus Conf. doub, *white.* abſtinence,
27 19 SUNDAY ſeventh after Pentecoſt. S. Vincent of Paula Conf. doub, *white.* Veſp of him to the little Chapter, then of S Jerome Æmilian, Com of S. Vincent, of the Sunday, and of S Margaret V. M.
28 20 Mond. S. Jerome Æmilian Conf. doub, *white.*
29 21 Tueſ. S. Henry Emp Conf, (alias July 15.) ſemid, *white.*
● 22 Wedn. S Mary Magdalen, doub, *white.*
4.
2 23 Thurſ. S Apollinaris B M. doub, *red.*
3 24 Frid. *Vigil.* S Alexius Conf. (alias July 17.) ſemid, *white.* abſtinence.
4 25 Sat. S James Ap doub of ſecond claſs, *red.* Feaſt of devotion. Veſp of him, com of S Ann, and of Sunday, Abſtinence.
5 26 SUNDAY eighth after Pentecoſt. S Ann great doub, *white.* Veſp of her, come of Sunday, and of S Pantaleon.
6 27 Mond. S Pantaleon M. ſimple, *red.*
7 28 Tueſ. SS Nazarius &c MM. ſemid, *red.*
8.
☽ 29 Wedn. S Martha Virg. ſemid, *white.*
9 30 Thurſ. SS Abdon and Sennen MM. ſimple, *red.*
10 31 Frid. S Ignatius Conf. doub, *white*, abſtinance.

AUGUST 31 Days.

11 1 Sat. S Peter's Chains, great doub, *white*, abſtinence.
12 2 SUNDAY ninth after Pentecoſt, *green*. Veſp of it, com of the Finding of S. Stephen.
13 3 Mond. The finding S Stephen the firſt M. ſemid. *red*.
14 4 Tueſ. S Dominick Conf. doub, *white*.
⊙ 5 Wedn. Our Lady ad Nives great doub, *white*.
16.
16 6 Thurſ. Transfiguration of our Lord, great doub, *white*.
17 7 Frid. S Cajetan Conf. doub, *white*, abſtinence.
18 8 Sat. *Vigil*. S S. Cyriacus &c M M. ſemid, *red*, abſtin.
19 9 SUNDAY tenth after Pentecoſt, *green*. Veſp of S. Lawrence, *red*.
20 10 Mond. S. Lawrence M. doub of ſecond claſs with an Octave, *red*. Feaſt of devotion. Veſp of him, com of S S. Tiburtius &c M M.
21 11 Tueſ. Of the Octave, ſemid, *red*.
22 12 Wedn. S. Clare Virg, doub, *white*.
23 13 Thurſ. Of the Octave, ſemid, *red*.
2.
☾ 14 Frid. Vigil of the Aſſumption, *purple*, faſt. Indulgence begins.
25 15 Sat. ASSUMPTION of our Lady, doub of firſt claſs, with an Octave, *white*. Veſp of the feaſt, com of S. Joachim, & of the Sunday, abſtinence.
26 16 SUNDAY eleventh after Pentecoſt. S Joachim Father of the B. Virg. great doub, *white*. Veſp of him, com of the Octave day of S. Lawrence, of the Sunday, and of the Octave of the Aſſumption.
27 17 Mond. The Octave day of S. Lawrence, doub, *red*.
28 18 Tueſ. S Hyacinth Conf. (from the 16.) doub, *white*.
29 19 Wedn. Of the Octave of the Aſſumpt. ſemid, *white*.
● 20 Thurſ. S Bernard Abb Conf, doub, *white*.
11.
1 21 Frid. S Jane Frances Wid. doub, *white*, abſtinence.
2 22 Sat. *Vigil*. The Octave day of the Aſſumpt. doub, *white*, abſtinence. Indulgence ends.
3 23 SUNDAY twelfth after Pentecoſt. S Philip Benitius Conf, doub, *white*. Veſp of S Bartholomew, com of S. Philip, *red*.

4 24 Mond.

4 24 Mond. S Bartholomew Ap doub of ſecond claſs, *red.* Feaſt of devotion. Veſp of him, com of S Lewis.
5 25 Tues. S Lewis K. Conf, ſemid, *white.*
6 26 Wedn. S. Zephyrine P. M. ſimple, *red.*
☾ 27 Thurſ. S Joſeph Calaſanctius Conf. doub, *white.*

8. 28 Frid. S Auſtin B C. Dr. doub, *white,* abſtinence.
9 29 Sat. Decollation of S John Bapt. doub, *red,* abſtinence.
10 30 SUNDAY thirteenth after Pentecoſt. S Roſe *of Lima* Virg doub, *white.* Veſp of her to the little Chapter, then of S Aidan com of S. Roſe, and of the Sunday.
11 31 Mond, S. Aidan B. of *Lindisfarne* and Conf. doub, *white.*

SEPTEMBER 30 Days.

12 1 Tueſ. S Raymund Conf doub, *white.*
13 2 Wedn. S. Stephen K, Conf. ſemid *white.*
14 3 Thurſ. Feria, *green.*
⊙ 4 Frid. Feria, *green,* abſtinence.

16 5 Sat. S. Lawrence Juſtinian B. Conf. ſemid, *white.* abſtinence.
17 6 SUNDAY fourteenth after Pentecoſt, *green.* Veſp of it.
18 7 Mond. Feria, *green.*
19 8 Tueſ. Nativity of the B. Virgin, doub of ſecond claſs with an Octave, *white.* Feaſt of devotion Veſp of the feaſt, com of S. Gorgonius M.
20 9 Wedn. Of the Octave, ſemid, *white.*
21 10 Thurſ. S. Nicholas Tolentine Conf. doub, *white.*
22 11 Frid. Of the Octave, ſemid, *white,* abſtinence.
☽ 12 Sat. Of the Octave, ſemid, *white,* abſtinence.

24 13 SUNDAY fifteenth after Pentecoſt. The Name of the B. V. Mary, great doub, *white.* Veſp. of the Exaltation of the Croſs, com of the Name of Mary, and of the Sunday, *red.*
25 14 Mond. Exaltation of the Croſs, great doub, *red.*
26 15 Tueſ. The Octave day of our Lady, doub, *white.*
27 16 Wedn. S S. Cornelian &c M M. ſemid, *red.* Ember-day, faſt.
28 17 Thurſ. The Stigmas of S Francis, doub, *white.*

29 18 Frid. S Joſeph of Cupertino Conf, doub, *white*. Em-
7. ber-day, faſt.
● 19 Sat. SS Januarius &c MM. doub, *red*. Ember day, faſt, and Vigil of S, Matthew.
2 20 SUNDAY ſixteenth after Pentecoſt. SS Euſtachius &c MM, doub, *red*. Veſp of S Matthew com of SS Euſtachius.
3 21 Mond. S Matthew Ap and Evang, doub of ſecond claſs, *red*. Feaſt of devotion. Veſp of him, com of S Thomas, and of SS Muritius &c MM,
4 22 Tueſ. S Thomas of Villanova B. Conf. (alias 18.) ſemid, *white*.
5 23 Wedn. S. Linus P. M. ſemid, *red*.
6 24 Thurſ. Our Lady of Mercy, great doub, *white*.
7 25 Frid. Feria, *green*, abſtinence.
4.
☽ 26 Sat. Of our Lady, *white*, abſtinence. Indul. begins.
9 27 SUNDAY ſeventeenth after Pentecoſt, *green*. Veſp of it, com of S. Wenceſlaus.
10 28 Mond. S. Wenceſlaus M. ſemid, *red*.
11 29 Tueſ. S. Michael Arch, doub of ſecond claſs, *white*. Feaſt of devotion. Veſp of the feaſt, com of S Jerome.
12 30 Wedn. S Jerome Conf. Dr. doub, *white*.

OCTOBER 31 Days.

13 1 Thurſ. S Remigius B Conf. ſemid, *white*.
14 2 Frid. Our Guardian Angels, doub, *white*, abſtin.
15 3 Sat. S. Thomas B. of *Hereford*, & Conf, doub, *white*, abſt.
7.
⊙ 4 SUNDAY eighteenth after Pentecoſt. Roſary of the B. Virg. great doub, *white*. Veſp of the feaſt, com of S Francis, of the Sunday, and of SS. Placidus &c MM. Indul. ends.
17 5 Mond. S Francis Conf (from yeſterday) doub, *white*.
18 6 Tueſ. S Bruno Conf, doub, *white*.
19 7 Wedn. SS. Coſmas and Damian MM. (from Sept 27) ſemid, *red*.
20 8 Thurſ. S Bridget Wid. doub, *white*.
21 9 Frid. SS Dennis &c. MM. ſemid, *red*, abſtinence.
22 10 Sat. S Paulinus Arch B. *of York*, and Conf. doub, *white*, abſtinence.

23

23 11 SUNDAY nineteenth after Pentecoſt, *green*. Veſp of S. 2. Wilfrid, com of the Sunday, *whste*.
☾ 12 Mond. S. Wilfrid Arch B. *of York* & Conf, doub, *white*.
25 13 Tueſ. S. Edward K. Conf. doub, of ſecond claſs, with an Octave, *white*.
26 14 Wed. S Calliſtus P. M. ſemid, *red*.
27 15 Thurſ. S. Tereſa Virg. doub, *white*.
28 16 Frid. Of the Octave, ſemid, *white*, abſtinence.
29 17 Sat. S Hedwige Wid. ſemid. *white*, abſtinence.
● 18 SUNDAY twentieth after Pentecoſt. S Luke Evang, 4. doub of ſecond claſs, *red*. Veſp of him, com of S. Peter of Alcantara, and of the Sunday.
1 19 Mond. S Peter of Alcantara Conf, doub, *white*.
2 20 Tueſ. Octave-day of S Edward, doub, *white*.
3 21 Wedn. SS. Urſula &c VV MM. great doub, *red*.
4 22 Thurſ. S John Cantius Conf. doub, *white*.
5 23 Frid. S Francis Borgia Conf. (from Octob 11.) ſemid, *white*, abſtinence.
6 24 Sat Of our Lady, *white*, abſtinence.
☽ 25 SUNDAY twenty firſt after Pentecoſt. S John of Be- 8. verley B. Conf. doub, *white*. Veſp of him, com of the Sunday; and of S. Evariſtus.
8 26 Mond. S. Evariſtus P. M. ſimple, *red*.
9 27 Tueſ. Vigil of the App *purple*.
10 28 Wedn. SS Simon and Jude App, doub of ſecond claſs, *red*. Feaſt of devotion. Veſp of them, com of S. Bede.
11 29 Thurſ. S. Bede Conf. doub, *white*.
12 30 Frid. Feria, *green*, abſtinence.
13 31 Sat. Vigil of All Saints, *purple*, faſt.

NOVEMBER 30 Days.

14 1 SUNDAY twenty ſecond after Pentecoſt. ALL SAINTS, doub of firſt claſs, with an Octave, *white*. Veſp of the feaſt, com of the Sunday. After Veſp are the Veſp for the Dead, *black*.
⊙ 2 Mond. All Souls, *black*.
12.
16 3 Tueſ. S. Winefride Virg. M. doub, *red*.
17 4 Wedn. S. Charles B. Conf. doub, *white*.
18 5 Thurſ. Of the Octave, ſemid, *white*.
19 6 Frid. Of the Octave, ſemid, *white*, abſtinence.
20 7 Sat. Of the Octave, ſemid, *white*, abſtinence.

21 8 SUNDAY twenty-third after Pentecoſt. The Octave day, doub, *white*. Veſp of it to the little Chapter, then of the Dedication, com of the Octave-day, of the Sunday, and of S. Theodore M.

22 9 Mond. Dedication of S John Lateran, doub, *white*,

10.

☾ 10 Tueſ. S Andrew Avellina Conf, ſemid, *white*.

24 11 Wedn. S Martin B Conf, doub, *white*.

25 12 Thurſ. S Martin I. M. P. ſemid, *red*,

26 13 Frid. S. Dilacus Conf. ſemid, *white*, abſtinence.

27 14 Sat. S Erconwald B. *of London* and Conf. doub, *white*, abſtinence.

28 15 SUNDAY twenty-fourth after Pentecoſt (from the ſixth Sunday after Epiph.) S. Gertrude Virg. doub, *white*. Veſp of her to the little Chapter, then of S. Edmund, com of S. Gertrude, and of the Sunday.

29 16 Mond S. Edmund Arch B. *of Canterbury*, and Conf. doub *white*

3.

● 17 Tueſ. S Hugh B. *of Lincoln*, and Conf. doub, *white*.

2 18 Wedn. Dedication of the Churches of SS. Peter and Paul, doub. *white*.

3 19 Thurſ. S. Elizabeth, Wid. doub, *white*.

4 20 Frid. S Edmund K. M. great doub, *red*, abſtinence.

5 21 Sat. Preſentation of the B. Virg. great doub, *white*, abſt.

6 22 SUNDAY twenty-fifth, and laſt after Pentecoſt. S. Cecily Virg M. doub, *red*. Veſp of her, com of the Sunday, of S. Clement, & of S. Felicitas M.

7 23 Mond S. Clement I P. M. ſemid, *red*.

D 24 Tueſ. S. John of the Croſs, Conf. doub, *white*.

4.

9 25 Wedn. S. Catherine Virg. M. doub, *red*.

10 26 Thurſ. S Felix Conf (Nov. 20.) doub, *white*.

11 27 Frid. S Gregory Thaumaturgus B. Conf. (Nov. 17.) ſemid, *white*, abſtinence.

12 28 Sat. Vigil of S Andrew Ap. *purple*, abſtinence.

13 29 SUNDAY firſt of Advent, *purple*. Veſp of S. Andrew, com of the Sunday, *red*.

14 30 Mond. S Andrew Ap, doub of ſecond claſs, *red*. Feaſt of devotion. Veſp of him, com of Advent.

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15 1 Tueſ. Feria, *purple*

17 3 Thurſ. S. Francis Xaverius Conf. doub, *white.*
18 4 Frid. S Peter Chryſologas B. C. Dr. doub, *white*, faſt.
19 5 Sat, S Birinus B. *of Dorcheſter*, and Conf. doub *white*, abſtinence.
20 6 SUNDAY ſecond of Advent, *purple.* Veſp of S. Ambroſe com of the Sunday, *white.*
21 7 Mond. S Ambroſe B. C. Dr. doub, *white.*
22 8 Tueſ. Conception of the B Virg. doub of ſecond claſs, with an Octave, *white.* Feaſt of great devotion. Veſp of the feaſt, com of S Nicholas, & of Advent.
☾ 9 Wedn. S Nicholas B. and Conf. (from Dec. 6.) doub,
6. *white*, faſt.
24 10 Thurſ. Of the Octave, ſemid, *white.*
25 11 Frid. S Damaſus, P. Conf. ſemid, *white*, faſt.
26 12 Sat. Of the Octave, ſemid, *white*, abſtinence.
27 13 SUNDAY third of Advent, *purple.* Veſp of S Lucy, com of the Sunday, and of the Octave, *red.*
28 14 Mond. S Lucy Virg. M. (from yeſterday) doub, *red.*
29 15 Tueſ. The Octave-day, doub, *white.*
☽ 16 Wedn, S Euſebius B. M. ſemid, *red.* Ember-day, faſt.

1 17 Thurſ. Feria, *purple.* Antiphon *O Sapientia.*
2 18 Frid. Ember-day, *purple*, faſt, *O Adonai.*
3 19 Sat. Ember day and Vigil, *purple*, faſt. *O Radix.*
4 20 SUNDAY fourth of Advent, *purple.* Veſp of S Thomas, com of the Sunday, the Ant, *O Clavis, red.*
5 21 Mond. S Thomas Ap. doub of ſecond claſs, *red.* Feaſt of devotion. Veſp of him, com of Advent, *O Oriens.*
6 22 Tueſ. Feria, *purple.* The Antiphon, *O Rex.*
7 23 Wedn. Feria, *purple. O Emmanuel*, faſt.
☽ 24 Thurſ. Chriſtmas Eve, *purple*, faſt. Indulg. begins.

9 25 Frid. CHRISTMAS DAY doub of firſt claſs, with an Octave, *white.* In the Veſp com of S. Stephen.
10 26 Sat. S Sephen, Proto M. doub of ſecond claſs, *red*, Feaſt of devotion. The pſalms at Veſp on this and the three following feſtivals, are the ſame as on Chriſtmas-day, then from the little Chapter of S Stephen, com of S, John, and of Chriſtmas, abſtinence,
11 27 SUNDAY (*vacant*) S John Evang. doub of ſecond claſs, with an Octave, *white.* In Veſp com of Holy Innocents, of Chriſtmas, and of S, Stephen.

12 28 Mond. Holy Innocents, doub of ſecond claſs, with an Octave, *purple*. Feaſt of devotion. Veſp from the little Chapter S. Thomas M. com of Holy Innocents, and of Chriſtmas, *red*.

13 29 Tueſ. S. Thomas of Canterbury B. M. doub of firſt claſs, with an Octave, as Patron of the Engliſh Clergy, *red* Feaſt of great devotion. In Veſp com of the Sunday within the Octave, and of Chriſtmas.

14 30 Wedn. Of the Sunday within the Octave, ſemid, *white*.

15 31 Thurſ. S. Silveſter P. Conf. doub, *white*.

LAUS DEO SEMPER.

The following Year 1790.—The Dominical Letter will be C.
The Epact 14.—Eaſter Sunday April 4.

The Principal FESTIVALS *explained.*

SUNDAY, a Day dedicated by the Apoſtles to the more particular Service and Honour of Almighty God, and tranſferred from the *Jewiſh* Sabbath to the Day following, in memory that Chriſt our Lord roſe from the dead, and ſent down the Holy Ghoſt on that Day, whence it is called, *The Lord's Day*; and *Sunday* from the Heathens dedicating it to the *Sun*.

1 *Jan. The Circumciſion of our Lord*, called *Newyear's-Day* from the old *Romans* beginning their Year on it; a Feaſt inſtituted by the Church in Memory of our Lord's Circumciſion on the eighth Day after his Nativity, according to the Preſcript of the *Old Law*, *Gen* xvii. 12. when he was called *Jeſus*, as the Angel had foretold, *Luke*, i. 31. and began to ſhed his infant Blood by the ſtony Knife of Circumciſion.

6. *Jan. Epiphany of our Lord*; a Feaſt ſolemnized in Memory and Honour of Chriſt's Manifeſtation to the *Gentiles* by an extraordinary Star, which conducted the three Kings from the Eaſt to adore him in the Manger, where they preſented him with *Gold Myrrh* and *Frankincenſe*, in Token of his *Regality*, *Humanity*, and *Divinity*, or of his being *God*, *King* and *Man*. The Word *Epiphany* comes from the *Greek*, and ſignifies a Manifeſtation. And it is called *Twelfth day*, becauſe celebrated the Twelfth Day after Chriſt's Birth excluſively. The ſame Day are commemorated our Saviour's Baptiſm, and his firſt Miracle of turning Water into Wine at the Wedding of *Cana* in *Galilee*.

12 *Ja*

19. *Jan.* St. *Bennet*, ſurnamed *Biſcop*. the renowned *Bede's* Maſter, Abbot of *Ware*, near *Durham*, after he had five Times viſited the *Apoſtolic See*, and thence obtained very large and ample Privileges for two ſtately Monaſteries, which he had erected in Honour of God, and in Memory of the Apoſtles *Peter*. and *Paul*, in a venerable old Age, repleniſhed with Sanctity, he repoſed in our Lord, *Anno* 703, and was buried in his Monaſtery of St. *Peter*. He was the firſt that united the *Benedictine*, or *Black Monks* of our Iſlands into one Body, and is therefore venerated by that Venerable Order as chief Patron of the *Engliſh* Congregation.

25 *Jan. Converſion of St. Paul*, a Feaſt inſtituted by the Church, to perpetuate the Memory of his miraculous Converſion, which happened on this Day in the 35th Year of Chriſt, as he was going with Letters from *Jeruſalem* to *Damaſcus*, to perſecute the Chriſtians there, when ſuddenly a Voice from Heaven called him, and of a Perſecutor rendered him an Apoſtle, *Acts* ix.

2. *Feb. Candlemas-Day*, or the *Purification of the B. Virgin*, a Feaſt in Memory and Honour both of *the Preſentation of our bleſſed Lord*, and *the Purification of our Lady* in the Temple of *Jeruſalem* the Fortieth Day after her happy Delivery, performed according to the Law of *Moſes*, Lev. xii. And it is called *Purification*; from the *Latin* Word *purifico*, which ſignifies to *purify*; not that the bleſſed Virgin had contracted any Thing by her Child-birth which needed purifying (being the Mother of Purity itſelf) but becauſe other common mothers were, by this ceremonial Rite, freed from the legal Impurity of Child-birth, and to which, out of her great Humility, ſhe ſubmitted. It is called *Candelemas*, becauſe before Maſs is ſaid that Day, the Church bleſſes her Candles for the whole Year, and makes a Proceſſion with bleſſed Candles in the Hands of the Faithful, in Memory of the Light wherewith Chriſt illuminated the whole Church at his *Preſentation*. when old *Simeon* ſtiled him, *a Light to the Revelation of the* Gentiles, *and the Glory of his People* Iſrael, *Luke* ii. 32.

Septuageſima, *Sexageſima*, and *Quinquageſima Sundays*, are Days ſet apart by the Church for Acts of Penance and Mortification, and are a certain Gradation or Preparation to the Devotion of *Lent* bring more proper and immediate to the *Paſſion* and *Reſurrection* of Chriſt; taking their numeral Denominations from their being about *ſeventy*, *ſixty*, and *fifty* Days before Eaſter.

Shrovetide

Shrove-tide signifies the Time of Confeſſion; for our Anceſtors uſed to ſay, *We will go ſhrift*; and in the more primitive times, it was the cuſtom of all good Chriſtians then to confeſs their ſins to a Prieſt, the better to prepare themſelves for a holy obſervance of *Lent*, and worthy receiving the bleſſed ſacrament at *Eaſter*.

Aſh Wedneſday, a day of public penance and humiliation in the whole church of God, ſo called from the ceremony of bleſſing aſhes, wherewith the prieſt ſigns the people with a croſs on their foreheads, giving them this wholſome admonition. *Remember, Man, that Duſt thou art, and unto Duſt thou ſhalt return*, Gen. ii, 9. to mind them of their Mortality and prepare them for the holy Faſt of *Lent*; the *Aſhes* are made of the *Palms* bleſſed the *Palm Sunday* before.

Lent is called in *Latin Quadrageſima*, becauſe it is a Faſt of Forty Days, except *Sundays*, which are only Abſtinence, inſtituted by the Church, in a grateful Commemoſation of Chriſt's faſting Forty Days in the Deſert.

Paſſion Sunday, ſo called from the *Paſſion of Chriſt* then drawing nigh, was ordained by the Church more cloſely to prepare us for a worthy Celebration of that Solemnity. This Day Crucifixes, &c. are covered in Churches with mourning Colour, both to commemorate our Saviour's going out of the Temple and hiding himſelf, and to diſpoſe us to compaſſionate his Sufferings.

Palm Sunday, in Memory and Honour of our Lord's triumphant Entry into *Jeruſalem*, ſo called from the *Palm-branches* ſtrewed under his Feet by the *Hebrew* Children, crying *Hoſanna to the Son of David*. Matt. xxi. And therefore this Day the Church bleſſes *Palms*, and makes a ſolemn Proceſſion, in Memory of that humble Triumph of our Saviour, the People bearing *Palm branches*.

Maunday-Thurſday, in Memory of our Lord's laſt *Supper*, when he inſtituted the *Bleſſed Sacrament* of his precious *body* and *blood*; ſo called from the firſt Word of the Anthem *Mandatum*, &c. John xiii. 34. *I give you a new Command that you love one another, as I have loved you*; which is ſung on that Day in the Church, when the Prelates begin the Ceremony of waſhing the People's Feet, in Imitation of Chriſt's waſhing thoſe of his Diſciples, before he inſtituted that bleſſed Sacrament.

Good

Good Friday the moſt ſacred and memorable Day, on which great and glorious Work of our Redemption was conſumted, by our Saviour Jeſus Chriſt on his bloody Croſs, between two Thieves at *Jeruſalem*,

On *Thurſday*, *Friday* and *Saturday* in Holy Week, Offices led *Tenebræ* are ſolemnly and mournfully ſung, in Lamenion of our Lord's Paſſion. And becauſe theſe Offices are recited in the Evenings of *Wedneſday*, *Thurſday* and *Friday*, they have gained the Names of *Tenebræ Days*; and they called *Tenebræ*, or *Darkneſs*, to repreſent the Darkneſs ich overſpread the Face of the Earth at the Time of his ſion, for which End alſo the Lights are extinguiſhed; and ſome Silence at the End of the Office, a Noiſe is made to reſent the rending of the Veil of the Temple, and the Diſer that all Nature was in at her Maker's Death.

The four *Ember* Weeks, in *Latin Quatuor Tempora*, are s of publie Prayer, Faſting, and Proceſſion, partly inted for the ſucceſsful Ordination of Prieſts and Miniſters he Church, and partly to beg and give Thanks to God for Fruits of the Earth; *Ember* comes from the *Greek* Word a Day; others call them *Ember-Days*, from the ancient ious Cuſtom of eating nothing on thoſe Days, till Night, and only a Cake baked under the *Embers* called Ember-Bread. *Wakes*, or *Country Feaſts*, are uſually obſerved on the *Sunday* after the Saint's Day, to whom the Pariſh Church is dedicated; and took Origin from a Letter written by S. *Gregory* the Great, to *Melitus* Abbot who was ſent into *England* by St. *Auguſtine*, in theſe Words: "It may therefore be permitted them (the *Engliſh*) that on the Dedication Days, or other ſolemn Days of Martyrs, they make them Bowers about their Churches, and refreſhing themſelves, and feaſting together after a good religious Sort, kill their Oxen now to the Praiſe of God, and Increaſe of Charity; which before they were wont to ſacrifice to the Devil, *Bede's Eccl. Hiſt. lib.* 30." And they are called *Wakes*, becauſe on the Vigil of thoſe Feaſts People were wont at Night to awake from Sleep, and go to Prayers.

Feb. St *Matthias*, choſen by the College of Apoſtles, to ſupply the Place of *Judas* the Traitor; he was crowned with Martyrdom in *Jewry*, in the Year 74.

March, St. *Gregory*, worthily ſirnamed the *Great*, for his admirable Works, and indefatigable Labours; amongſt which,

which, his ſending over for the Converſion of our Iſle, thoſe religious Perſons, St *Auguſtin*, with other holy Monks, of the Venerable Order of St. *Benedict*, is not the meaneſt Fruit of his many toilſome Labours; and for which he is worthily ſtiled by St. *Bede*, the Apoſtle of *England*; he died *Anno* 604.

17 *March*, St. *Patrick*, Biſhop and Confeſſor, S n to *Calphurnius*, a noble Briton of *Pembrokeſhire*, being educate by his Uncle, the great St. *Martin* of *France*, was ordained b Pope *Celeſtin*, *Anno* 431, and ſent to preach the Goſpel firſt t the *Scots*, then to the *Iriſh*, which Nation he converted, and became its Apoſtle; he died full of Sanctity and Miracles, age 122, *A. D.* 461.

19 *March*, St. *Joſeph*, the reputed Father of our bleſſed Saviour, and Spouſe of our bleſſed Lady; he died in *Judea* about the 12th Year of Jeſus Chriſt.

21 *March*, St. *Benedict the Great*, Abbot, and Patriarch o Monks, who reſtored the almoſt decayed monaſtic Diſcipli in the Weſtern Church. His Life, renowned for Sanctit and Miracles, the great Light of his Order as well as of t Church of God, St. *Gregory* has, with an authentic Approb tion of his Rule, left written to Poſterity. He died at Mou *Caſſia*, *Anno* 642.

25 *March*, *Annunciation of our Lady*, a Feaſt in Memory the Angel *Gabriel*'s moſt happy Embaſſy to her; upon whic by her Conſent, and the Opera ion of the Holy Ghoſt, t Son of God was incarnate in her ſacred Womb.

Eaſter-Day, in *Latin Paſcha*, a great Feſtival in Memo and Honour of our Saviour's Reſurrection fro n the Dead the third Day after his Crucifixion, *Mat.* xxviii. 6. It is ca led *Eaſter* from *Oriens*, the *Eaſt*, or Riſing, one of Chri Titles; *And his Name*, ſays the Prophet *Zacharias*, chap. 12. is *Oriens*. *Monday* following is alſo kept holy, in M mory of our Lord's firſt Apparition after his Reſurrectio which are commemorated on this Day for the greater Sole nity of his Feſtival.

Low Sunday, in *Latin Dominica in albis*, is the Octave of *ſter-day*, and ſo called from the *Catechumens* white Garme Emblems of Innocence and Joy, which they put on at th Baptiſm, and ſolemnly put off this Day.

Holy Thurſday, or *Aſcenſion Day*, a Feaſt ſolemnized in M mory of Chriſt's glorious Aſcenſion into Heaven on the F tieth Day after his Reſurrection, in the Sight of his Apoſt and Diſciples, *Acts* i. 9.

23 *A*

23 *April*, St. *George*, a Martyr of *Cappadocia*, about the Year 300, of whom the Roman Martyrology says, that the Church of God honours his glorious Martyrdom amongst the Crowns of other Martyrs: He was chosen in a special manner as chief Patron of our *English* Nation, at the Instance of the glorious Prince *Henry* V. ere he undertook his Expedition for regaining *France*; when it was also ordained by a provincial Constitution, that his Feast should be kept holy; and his Solemnity is observed with a double Office and Octave throughout the whole Realm.

25 *April*, St. *Mark* Evangelist, was Disciple and Interpreter to St. *Peter*, who writing his Gospel at the Request of the Christians at *Rome*, took it with him into *Egypt*, where first preaching at *Alexandria*, he founded that Church; and afterwards, being apprehended for the Faith of Christ, was bound with Cords, dragged upon Stones, and shut up in a close Prison, where he was comforted by an angelic Vision, and an Apparition of our Lord. Finally, he was called to Heaven the eighth Year of *Nero*. On this Day the long Litanies are said, and Abstinence from Flesh is observed, to obtain a Blessing on the Fruits of the Earth.

1 *May*, SS. *Philip* and *James*, Apostles; after the first had converted almost all *Scythia* to the Faith of Christ, being fastened to a Cross, was stoned to death, making a glorious End, at *Hierapolis* in *Asia*, *anno* 54. The second called also our Lord's Brother, was the first Bishop of *Jerusalem*, where being thrown from a Pinnacle of the Temple, his Thighs broke, and pounded in the Head with a Fuller's Club, he gave up the Ghost, and was buried near the Temple, *anno* 63.

3 *May*, *Finding the Holy Cross*, otherwise called *Holy-rood-day*, a Feast in Memory of the miraculous finding the Holy Cross, whereon our Saviour suffered, by St. *Helen*, Mother of *Constantine* the Great, *anno* 326, after it had been hid by Infidels 180 Years, who erected a Statue of *Venus* in place of it.

Rogation-Week, being always the next but one before *Whitsunday* is so called, because our Monday, Tuesday, and Wednesday, *Rogations*, (from *rogo*, to ask and pray) and *Litanies* used, with Abstinence from Flesh enjoined by the Church to all Persons, not only for a devout Preparative to the Feast of Christ's glorious Ascension and Pentecost; but also to beg and supplicate the Blessing of God on the Fruits of the Earth.

The *Belgians* call it cruis-week, i. e. *croſs week*, and ſo it i called in ſome Parts of *England*; becauſe when the Prieſt goe on thoſe Days in Proceſſion, the Croſs is carried before him. In the *North* of *England*, it is called *Gang-week*, from th *Ganging*, or going in Proceſſion then uſed.

Whit-Sunday or *Pentecoſt*, a ſolemn Feaſt in Memory an Honour of the Deſcent of the Holy Ghoſt on the Heads o the Apoſtles in Tongues of Fire, *Acts* ii. 3. *Pentecoſt* in *Greek* ſignifies the *fiftieth*, it being the fiftieth Day after the Reſur rection; and it is called *Whit-Sunday*, from the *catechumen* being anciently cloathed in White, and admitted on the Ev of this Feaſt to the Sacrament of Baptiſm. The old *Saxons* cal led it *Wied-Sunday*, i. e. holy Sunday.

Trinity-Sunday, the Octave of *Whit-Sunday*, dedicated to th Honour of the moſt bleſſed Trinity; to ſignify, that th Works of our Redemption and Sanctification, then com pleated, are common to the Three Perſons.

Corpus-Chriſti day, being always the [*Thurſday* after *Trinity Sunday* is a Feaſt inſtituted by the Church in Honour of th bleſſed Sacrament of the Altar; and receives its Denomina tion from the Body of Chriſt ſubſtantially preſent there: O this Day in all Catholic Countries, that adorable Sacrament i moſt ſolemnly carried about in Proceſſion; the Prieſt an People expreſſing their higheſt Devotions in Hymns an Prayers, accompanied with all other outward Teſtimonies o pious Affection, as Muſic, Flowers ſtrewed along the Street and their beſt Tapeſtries on the Walls, &c.

6 *May*, St. *John at the Latin Gate*, a Solemnity inſtitute by the Church, to commemorate St. *John* the Evangeliſt's be ing by the Command of *Domitian* brought Priſoner fro *Epheſus* to *Rome*, and there by Sentence of the Senate was pu into a Veſſel of boiling Oil, before the Gate called *Latina*, b come out more pure and vigorous than he went in: this ha pened in the Year 92.

26 *May*, St. *Auguſtin*, Archbiſhop of *Canterbury*, and Mon of the Order of St, *Benedict*, was ſent over by St. *Gregory th Great*, to preach the Chriſtian Faith to our Nation: He fir converted *Ethelbert* King of *Kent*, and afterwards with othe ſent as Coadjutors to him, and their Succeſſors, reconcile the whole Nation to the Faith and Law of Chriſt, and ſo be came our Apoſtle. He died in all Sanctity of Life, an 608, and was buried in his own Cathedral at Canterbury

hereof he was the firſt Archbiſhop: His Feaſt was wont to very ſolemnly kept holy throughout the Dioceſe.

11 *June*, St. *Barnaby*, born in *Cyprus*, and ordained Apoſtle the Gentiles by S. *Paul*, travelled with him into many ovinces, exerciſing the function of preaching the Goſpel mmitted to him; and laſtly going into *Cyprus*, there adorn- his Apoſtleſhip with a glorious Crown of Martyrdom, no 50, whoſe body, himſelf revealing it, was found in the ne of *Zeno* the Emperor, with St. *Matthew*'s Goſpel in his n hand writing.

22 *June*, St. *Alban*, firſt Martyr of our Nation in the time *Diocleſian*; he ſuffered Martyrdom for entertaining a Prieſt *Verulam* now from him called St. *Albans*, under *Aſclepio-us*, Preſident of *Britany*, *Anno* 303.

24 *June*, *Nativity*, of St. *John Baptiſt*, our Lord's precur-, Son of *Zachary* and and *Elizabeth*, who being yet in his ther's womb, was repleniſhed with the Holy Ghoſt.

29 *June*, St. *Peter* and St. *Paul*, they are joined in one emnity, becauſe they were principal co-operators under riſt in the Converſion of the World, the firſt Converting *Jews*, the other the *Gentiles*; and were both Martyred at ſame place, *Rome*, and on the ſame day.

July, *Viſitation of our B. Lady*, a feaſt inſtituted to com- orate the viſit ſhe made her Couſin St. *Elizabeth*, imme- ly after ſhe had received the Angel's Meſſage of the Incar- on of the Son of God. It is celebrated at this time, when returned to *Nazareth*, rather than at the punctual time ſhe ertook it, becauſe that being commonly about *Eaſter*, its ervation canſcarcely becomplied with, by reaſon of ſo many t Solemnities then happening. This feaſt was inſtituted Pope *Urban* VI. *Anno* 1385.

. *July*, *Tranſlation of St. Thomas of Canterbury*, a Feaſt or- ed by a provincial Conſtitutiou, in the time of *Simon Iſlip*, h-biſhop of *Canterbury*, to be Solemnly obſerved and kept throughout the Nation, in Memory of his ſacred Relics taken up and repoſed in a moſt coſtly ſhrine, and placed more eminent part of his own *Cathedral*, where they were in great Veneration, till the days of King *Henry* VIII. 1539.

July St. *James* called *the Great*, brother to St. *John* the *geliſt*, was about the Feaſt of *Eaſter*, beheaded at *Jeruſa-* by *Heord Agrippa*, *auno* 42. His Relics were on this day lated to *Compoſtella* in *Spain*, where they are had in great

Veneration, people reforting thither from all parts of Chriſten dom, to pay their pious Devotions and fulfil their Vows.

26 *July*, St. *Anna*, Mother of the B. Virgin *Mary*.

27 *July*, St. *Joſeph* of *Arimathea*, a noble *Senator*, wh having buried Chriſt, came out of *Jewry* into *Britany* wi *Joſeph* his Son, and divers others, and obtained of King *A viragus* a little Iſle in *Somerſetſhire*, called *Ins vitrin*, no *Glaſtenbury*; where building for himſelf and Companions little Oratory, and leading a ſolitary life, repleniſhed wi merits and old Age, he repoſed in our Lord, *anno* 82.

6 *Aug. Our Lord's Transfiguration*, when he appeared i glory on mount *Tabor*, between *Moſes* and *Elias*, in preſen of his three Apoſtles, *Mat.* xvii.

10 *Aug.* St. *Lawrence*, Deacon to Pope *Xiſtus* II. was m cruelly broiled on a Gridiron for the Faith of Chriſt, whi Martyrdom he ſuffered with incomparable fortitude and pa ence, *anno* 253.

15 *Aug. Aſſumption of the B V. Mary*, a Feaſt in Memo of her being taken up into Heaven, both Body and Soul, after h diſſolution, which is a conſtant tradition in the Church, ev piouſly believed, and happened *anno* 36.

And the Feaſt of her *Nativity*, 8 *Sept.* is in Memory of h happy and Glorious birth, by whom the Author of all li and ſafety was born to the World.

28 *Aug.* St. *Helen*, an *Engliſh* Woman by birth, was Moth to *Conſtantine the Great*, the firſt Chriſtian Emperor, who fir gave example to other Princes to maintain and amplify t Church of God. She was daughter to Prince *Coel* of *Britan* and for her zeal to Chriſtianity, became worthy both of a earthly and Heavenly Crown. Her ſacred Relics were tran lated from *Rome* to *Rhemes* in *France*, where they are kept wi due veneration. She died *anno* 326.

24 *Aug.* St. *Bartholomew*, *Apoſtle* who having preached t goſpel in *India*, and paſſing thence into the greater *Armeni* after he had converted innumerable peopple to the Faith, w barbarouſly flayed alive by command of King *Aſtiages*; a then beheaded, *anno* 44.

29 *Aug. the beheading of St. John the Baptiſt*, by *Her Antipater*, about the Feaſt of *Eaſter*; though his memory kept on this day, when his Venerable Head was found t ſecond time, which being afterwards tranſlated to *Ro anno* 291, is there is kept with great Devotion in S. *Silveſte* Church near *Campus Martius*.

14 *Sept. The Exaltation of the holy Croſs*; when *Heraclius* the Emperor having overcome *Coſroe* king of *Perſia*, brought it back to *Jeruſalem anno* 628.

21 *Sept.* S. *Matthewe Apoſtle and Evangeliſt*, who preaching the Gospel in *Ethiopa*. was ſlain at the Altar as he Celebrated the divine Myſteries, *anno* 44.

29 *Sept Michaelmas*, a Solemnity or Solemn Maſs in honour of S. *Michael Archangel* and of all the nine orders of holy Angels; as alſo to commend the whole Church of God to their patronage and prayers, by whoſe charitable Miniſtry, we have received of God, the original ſource, ſo many benefits. And it is called *the dedication of S. Michael*, from the dedicating a Church to him in *Rome* by Pope *Boniface* III. *anno* 606.

5 *Oct.* S. *Placid*, Diſciple of S. *Benedict*, and his brothers *Eutychius* and *Victorin*, and *Flavia* virgin their ſiſter; alſo *Donatus*, *Firmatus*, deacons, *Fauſtus*, and Thirty others, all Monks, and Martyrs at *Meſſina* in *Sicily*, who were murthered for the Faith of Chriſt, by *Manuchas* the Pirate, *anno* 541.

18 *Oct.* S. *Luke Evangeliſt*, who, after he had endured many afflictions for the Name of Chriſt, filled with the Holy Ghoſt, died in *Bithynia* in the year of our Lord 74, whoſe ſacred bones were brought to *Conſtantinople*, and thence tranſlated to *Padua*.

St. *Bede*, commonly called *Venerable*, for having illuſtrated the Church of God with his Learning and Piety, was delivered up to the Monaſtery of SS. *Peter* and *Paul* at *Wearmouth* in *Northumbria*, at Seven Years of Age, and educated in all good Literature, as well as Monaſtic Diſcipline, under the pious Care of S. *Bennet Biſcop*. At 30 he was ordained Prieſt, by *John* the Ordinary of that Dioceſe, at the Appointment of *Acca* Archbiſhop of *York*. He died *anno* 734, on the Day of our Lord's Aſcenſion, and was buried in his own Monaſtery, but afterwards tranſlated to *Dutham*. His Feaſt is now kept with a double Office, on the 29th of *October*.

28 *Oct.* S. *Simon the Canaan*, and *Jude*, othetwiſe called *Thaddeus*; the firſt preached the goſpel in *Egypt*, the other in *Meſopotamia*; and afterwards going together into *Perſia*, after having converted an infinite Multitude of that Nation to the Faith, they accompliſhed their Martyrdom in the year 68.

1. *Nov. All ſaints*, or *All hallows*, a Solemnity in memory and honour of all the Saints; ſince the whole year is too ſhort to afford us a ſeparate Feaſt for each.

2 *Nov. All ſouls*, a day appointed by the Church, for the living to commemorate, by prayers and ſuffrages, the ſouls of the faithful departed.

21 *Nov. The preſentation of our B. Lady in the Temple of Jeruſalem at three years of age*; a Feaſt commanded to be obſerved by Pope *Paul* II. *anno* 1464.

30 *Nov.* St. *Andrew Apoſtle*, who preached the Goſpel in *Thrace* and *Scythia*; but apprehended by *Egeas* the Proconcul, was firſt impriſoned, then moſt cruelly beaten, and laſtly faſtened to a croſs, whereon he lived two days preaching to the people; and having beſought our Lord not to permit him to be taken down, encompaſſed with a great light from Heaven, he gave up his bleſſed ſoul, at *Fatras* in *Achaia*, *anno* 69.

The four Sundays of Advent, preceding *Chriſtmas*, were inſtituted by the Church with particular Offices, commemorative of the benefits of our Saviour's coming to redeem the world by his happy birth.

8 *Dec. Conception of the Glorious and ever B. V. Mary Mother of God*; a Feaſt firſt inſtituted by S. *Anſelm* Arch biſhop of *Canterbury*, and Monk of S. *Bennet's* order. *anno* 1070, and commanded afterwards by *Sixtus* IV. to be generally obſerved. *anno* 1476.

21 *Dec.* S. *Thomas Apoſtle*, who having preached the Goſpel to *Parthians*, *Medes*, *Perſians*, and *Hyrcans*, went into *India*, where he inſtructed that People in the Chriſtian Faith, for which, by the King's Command, he was thruſt through the Body with Lances, and gave up his bleſſed Soul at *Calamina*, *anno* 44.

25 *Dec. Chriſt's Nativity*, a ſolemn Feaſt yearly celebrated by the Catholic Church, even from the Apoſtles Time, in Memory of our Saviour's Birth at *Bethlehem*; and is called Chriſtmas from the *Maſs* celebrated on that Day in Honour of his holy Birth.

26 *Dec.* St. *Stephen*, the firſt Martyr after Chriſt's Aſcenſion, ſtoned to Death by the *Jews* *anno* 34.

27 *Dec.* St. *John Apoſtle* and *Evangeliſt*; who, after writing his Goſpel, his Baniſhment, and receiving his Revelations, lived to the Time of *Trajan* the Emperor, and both founded and governed the Churches of *Aſia*. Finally worn out with Old Age, he died at *Epheſus*, aged 93, *anno* 68; and was buried near the ſame City.

28 *Dec.*

28 *Dec. Holy-Innocents*; a Feaſt in Memory of the *Babes* in by *Herod*, when he ſought our bleſſed Saviour; and it is lled Childer-maſs, from the partiaular Commemoration of oſe martyred Children in the Maſs of that Day.

Dec. 29 St. *Thomas* M. Arch-biſhop of *Canterbury*, and imate of all *England*, who for maintaining the Privi-es of the Church of God, was Martyred in his own Ca-edral at Veſpers, in the Year of our Lord 1170.

The ſeveral Feſtivals of other Saints are inſtituted by the urch, to honour God in his Saints, and to teach us to tate their Virtues, and honour their Martyrdoms and Suffer-s for the Faith of Chriſt.

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uſt Publiſhed price One Penny, the Pſalms 19. and 20. the proper Prayers, to be ſaid for the Recovery of our ſt Gracioes Sovereign King George. And to be continued ing his illneſs. *In Latin and Engliſh.*

N. B. There are ſeveral important Publications intended for Spring, but they are not yet in ſuch forwardneſs as to ounce with certainty when they may appear.

II AP 66

A NEW YEAR'S GIFT

For the YEAR, M,DCC,LXXXIX.

✣

AS I gave you laſt year for New Years Gift, a Homily on the Goſpel of the Second Sunday of Advent, and I find *that* of the Third affords no leſs Inſtruction, ſo I have reſolved to give this year the Homily upon it. Humility and the Preſence of God, are the chief Inſtructions to be gathered from it, but theſe are ſo very uſeful in practice, that if you can but learn them, they will abundantly compenſate any pains you can take. For if you firſt lay a ſolid foundation of Humility, and then build upon it the ſuperſtructure of other Chriſtian Virtues, by means of the Preſence of God, you will find nothing contribute ſo much to your preſent as well as future Happineſs. I will now therefere, for this end, ſet before you the bright examples of St. John Baptiſt, in the Homily on the Third Sunday's Goſpel.

J. B

GOSPEL

READ FOR THE

THIRD SUNDAY OF *ADVENT.*

ST. JOHN i. 19,—28.

AND this is the teſtimony of John, when the Jews ſent from Jeruſalem Prieſts and Levites to him to aſk him: Who art thou? And he confeſſed, and did not deny: and he confeſſed: I am not the CHRIST. *And they aſked him: What then? Art thou Elias? And he ſaid: I am not. Art thou the prophet? And he anſwered: No. Then they ſaid to him: Who art thou, that we may give an anſwer to them that ſent us? What ſayeſt thou of thyſelf. He ſaid:* I am the voice of one crying in the wilderneſs, Make ſtrait the way of the Lord, *as ſaid the prophet Iſaias. And they that were ſent were of the Phariſees. And they aſked him, and ſaid to him: Why then doſt thou baptize, if thou be not Chriſt, nor Elias, nor the Prophet? John anſwered them, ſaying: I baptize with water; but there hath ſtood one in the midſt of you, whom you know not. The ſame is he that ſhall come after me, who is preferred before me: the latchet of whoſe ſhoe I am not worthy to looſe. Theſe things were done in Bethania beyond the Jordan, where John was baptizing.*

HOMILY

ON THE FOREGOING GOSPEL.

LAST Sunday, D. C. I concluded with exhorting you to prepare for worthily celebrating the approaching festival of the Birth of Christ, and I cannot this day use a more proper exordium. The nearer the time approaches, the more reason there is to be urgent on this head. And hence we see, our Holy Mother the Church has chosen the fittest Gospel that could be, to put us in mind of making this preparation. She cries aloud to us all, by the mouth of St. John, to *prepare the way of the Lord: Parate viam Domini.* Yes, D. C. if you have not yet begun, it is high time to set about this preparation. Hearty contrition, that is, true sorrow for the past, and a firm resolution of amendment for the future, is the first step necessary for all those whose conscience tells them they are in the unhappy state of mortal sin. For Christ will never be born by grace in souls where mortal sin resides. But if you have a mind to reap a lasting benefit from the Birth of Christ, your preparation must not end here. It would be indeed a great point gained, but not yet all. It is moreover necessary to adorn your souls with Christian Virtues. St. John was a perfect pattern of them all, and therefore in this Gospel his example is set before you. But among all his other virtues, none appears so bright this day as his humility. And indeed none can contribute more to make us welcome to the humble Jesus at his Birth. This virtue therefore as practised by St. John, and as

to be practiſed by us, ſhall make up the chief ſubject of my Diſcourſe; but I will not quite omit ſome other uſeful inſtructions that may be drawn from the preſent Goſpel. *Hail Mary.*

Humility D. C. is a virtue which makes a man thoroughly acquainted with himſelf, and by means of this ſelf-knowledge teaches him not only to deſpiſe himſelf, but even to love to be deſpiſed: the conſequence of which is, that ſo far from ſeeking undue praiſe, he is loath to receive that which he has deſerved, when offered. Now let us apply this to St. John the Baptiſt. *The Jews ſent from Jeruſalem Prieſts and Levites to him, to aſk him: Who art thou?* This ſolemn embaſſy deputed to St. John was a mark of great reſpect, and the more as the embaſſy was compoſed of Prieſts and Levites, who were the moſt conſiderable people among the Jews. By the queſtion which they put to him they gave him an opportunity of raiſing himſelf much higher than he was already in their opinion, and they were even diſpoſed to believe him to be the Meſſiah himſelf, would he but tell them ſo. A great temptation this for the human breaſt which is ſo apt to love applauſe. But the humility of the Baptiſt was ſuch that, as St. Gregory ſays, "though his virtue was ſufficient to make him paſs for Chriſt, he choſe to ſtand firmly upon his own bottom, not to be carried above himſelf by the vanity of human opinion. For *He confeſſed and did not deny: and he confeſſed, I am not the Chriſt.*" The ſame Saint obſerves in the ſame place that in ſaying, *Non ſum, I am not,* though he denied what he was not, he did not deny what he was: to the end that by ſpeaking the truth, he might become the member of Him whoſe name he did not falſely uſurp. His humility would have been falſe, had it not been grounded on truth. But how comes it then that just after he denies himſelf to be Elias, though Chriſt had called him ſo? This ſeems to be an untruth, or that Chriſt himſelf was guilty of one, which it would

blaſphemy to aſſert. But St. Gregory ſolves alſo is objection by telling us that the one ſpeaks of the ſpirit of Elias, and the other of his perſon. Chriſt alled St. John Elias, becauſe he was the Precurſor of s firſt coming, as Elias is to be of the ſecond. And, the Angel ſaid to Zachary, John was to go before hriſt in the ſpirit and virtue of Elias. But John uld with equal truth deny himſelf to be Elias, beuſe he was not ſo in perſon; and this was anſwerg more directly to the meaning of the queſtion which s put by the Prieſts and Levites. Thus his humility s founded on the ſtricteſt truth. But we may obrve that while he denies what he was not, he conals what he was. So far he knew was lawful, and, this concealment favoured his humility, ſo he failed t to uſe it. Thus we ſee that when he was puſhed rther and aſked: *What then? Art thou Elias?* He ntented himſelf with anſwering *I am not.* And ſo like manner when he was aſked: *Art thou the Proet? he anſwered* only *No,* How many truths advangeous to himſelf does he thus conceal? When he nied himſelf to be the Meſſiah, he might with truth ve added, as one leſs humble would have been apt to : But I am the Meſſiah's Precurſor, and his partilar favourite. I am the Angel foretold by the Proet Malachy. When he denied himſelf to be Elias, might have added: But I have the ſpirit and virtue Elias. In fine, when he denied himſelf to be the ophet, he might have tacked another vain-glorious to this denial, by ſaying: I am not indeed *the Proet,* but I am really more than a Prophet. But nothing this ſort could eſcape the lips of the humble Bapt. All the importunity of the Prieſts and Levites s not ſufficient to force a ſingle ſyllable from him his own commendation. O the incomparable Hulity! *No,* and *I am not* were all his anſwers, by ich it appears that he conſidered more what he was t than what he was: He reflected more on the

perfections which he wanted, than those that he possessed. But they pressed him still further and said: *Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?* Here charity seems to require some condescention of him. The Messengers are afraid of going back without being able to give some account of him they were sent to enquire about; perhaps then, as humility is ever charitable, he will condescend now to speak of himself. Yes he will, but not at the expence of his Humility. Hear then what his humility suggests: *I*, says he, *am the voice of one crying in the wilderness, make straight the way of the Lord, as said the Prophet Isaias.* Thus after having refused the most illustrious qualities, he takes that which appears to him the least considerable, and contents himself with saying, that he is *the voice of one crying in the desert.* Nothing can be more weak and feeble than the voice. It is only a breath that strikes the air, and is lost almost as soon as produced. Yet this is all upon earth that St. John pretends to be.

The Priests and Levites however were not content, but, being, as the Evangelist observes, of the number of *Pharisees*, a proud race, they seemed resolved never to desist till they overcame the obstinate humility of St. John. Accordingly they attack him again thus: *Why then dost thou baptize, if thou be not Christ, nor Elias, nor the Prophet?* This was a subtle artifice to make the Baptist speak by putting him upon his own defence; but not even this could make him speak in his own commendation. And in what he says, he shews no less of meekness than humility, having already most perfectly learnt that twofold lesson taught by Christ when he says: *Learn of me, because I am meek and humble of heart.* His meekness appears in that he does not seem in the least ruffled by the importune questions put unto him, but answers mildly, and his words are so many proofs of his humility, as shewn

ewing the mean opinion he entertained of his own erformances. His office was ſublime, but he choſe nly to ſpeak of the leſs noble part thereof, which was is baptizing; and this he endeavoured to depreciate the minds of thoſe he ſpoke to, by telling them of ne that was to come after him much more excellent an himſelf. His words are theſe: *I baptize in water, t there hath ſtood one in the midſt of you, whom you ow not. The ſame is He that ſhall come after me, ho is preferred before me: the latchet of whoſe ſhoe I n not worthy to looſe.* Obliged by the importunity of e Jews to ſpeak of his baptiſm, could he have done in a more humble manner? Inſtead of extolling his wn office, as he might have done, he ſcarce mentions and paſſes immediately to the greatneſs, the excelnce of one, of whom he was but the Precurſor, and whoſe ſhoe he was not worthy to looſe the latchet. true and faithful ſervant, who inſtead of robbing his aſter of the glory due to him, refuſes to accept it nen offered: thus, while he endeavours to appear le, ſhewing himſelf to be truly great. For, as St. guſtine ſays, "If it be eaſy for a man to go without praiſe when he cannot have it; it is a difficult taſk not to be pleaſed with it when offered." *Ep* 22. *Nov.* The praiſe and glory offered to St. John the greateſt that mortal man could have, and yet he uſes it: Nay the more it is preſſed upon him, the re he flies it, and humbles himſelf the more. But ough of humility as practiſed by St. John: it is time, I promiſed, to apply theſe leſſons to our own conct, that we may alſo learn to be meek and humble *of rt*, that is, not in words only, but in fact.

In order to practiſe Humility as St. John did, we ſt often put to ourſelves the ſame queſtion that the eſts and Levites put to him: viz. *Tu quis es? o art thou?* And in anſwering this queſtion, we ſt like him conſider, not ſo much what we are, as t we are not. What we are, comes from God,

and

and what we are not, if I may be allowed the expreſſion, is from ourſelves. My meaning is that our good, whether of nature or grace, all comes from God, and nothing but the malice of ſin, a mere privation, is from ourſelves. Theſe two things therefore muſt be conſidered apart, and the doing of this is what the Prophet Jeremy calls ſeparating *the precious from the vile*, and this, he ſays, will make us as the mouth of God Himſelf. *Si ſeperaveris pretioſum a vili, quaſi os meum eris. c.* xv. *v.* 19. becauſe it will make us always ſpeak the truth. Why does the Pſalmiſt call all men liars, but becauſe all being more or leſs proud, they do not make this ſeparation between the precious and the vile? And ſo they falſely attribute to themſelves what comes from God, as Birth, Riches, Parts, Beauty, Health, Strength, &c. nay ſometimes even the gifts of grace, which are in a more particular manner the gift of God. And what is ſtill worſe, *their mouth*, to uſe the Pſalmiſt's expreſſion, ſpeaks pride, ſometimes to ſuch a degree that they will attribute to God what is the effect of their wilful corruption, by throwing the blame of their manifold ſins upon the weakneſs of nature, the ſtrength of concupiſcence, or the ſeverity of the Goſpel Law. But let us always be practically convinced that what is precious in us belongs to God and the vile alone to us. And let this be our conſtant anſwer to the queſtion *Who art thou?* Unleſs we rather chuſe to anſwer *nothing*; for the vileneſs which alone belongs to us is really worſe than nothing. This laſt anſwer is more agreeable to St. Paul, who ſays *If any man thinketh he is ſomething, whereas he is nothing, he ſeduceth himſelf.* Gal. iii. 6. His ſeduction in this caſe is ſo palpable that it can be attributed to none but to himſelf. Theſe and the like reflections doubtleſs made St. John behave with ſo much humility and, by the grace of God, they will have the ſame effect on us, but then like him we muſt alſo be upon our guard againſt the flattering tongues of ſycophants

r there are not wanting thoſe, even now-a-days, ho endeavour to make others believe they are greater better than they really are, as the Jews did St. John. nd they deceive the more eaſily, becauſe as the Pſal- iſt ſays, *their words are ſmoother than oil*; but we muſt member that at the ſame time *they are darts*, poiſoned rts, which, unleſs guarded againſt, will impair the alth, if not deſtroy the life of the ſoul. To guard ainſt them you muſt learn to hate flattery, and to op the mouths of flatterers you muſt ſhew them that u do. Anſwer them with St. John, *Non ſum*. I not the man you would fain make me believe; I ve not all thoſe perfections you ſay, and by your rſed flattery you have a mind to ſpoil and corrupt hat God has given me. But when merited praiſe is fered you, think of your ſins, humble yourſelf be- re God, think, as St. John did, of ſuch as you know eater and better than yourſelf, and ſay from your art, as he did of Jeſus: there are many even upon rth, the latchet of whoſe ſhoes I am not worthy to oſe. Think, in fine, that pride or vanity would really ke you unworthy of the praiſe that is offered, and s it is to be hoped the ſtinking breath of ſinners l never be able to blaſt the few good works you do. t to ſecure yourſelves ſtill more from pride, while u avoid ſpeaking to your own advantage, ſpeak llingly of others greater and better than yourſelves, St. John did of Chriſt: Let envy never ſtop your uth, but as occaſion ſerves, utter, with prudence, good you know of all; and thus like the royal ophet, you will be *partakers with all them that fear* Lord, *and keep his commandments*.

St. John among other things ſaid to the Prieſts and rites: *There hath ſtood one in the midſt of you, om you know not*. Theſe words he meant of Chriſt man, but may we not ſay the ſame of God to Chriſ- ns? He is in the midſt of them, he is in the very tre of their ſouls, and yet the generality ſeem not know it. At leaſt they give as little attention to

his

his Presence as if they did not know it. And this although all nature proclaims this truth. For it is not the passing voice of a single man, but the universal voice of all creatures that exist which speaks an Almighty being present. They all cry aloud to Christians: There stands one in the midst of you, whom you know not. To Christians, who may and ought to know the same by faith, it being said in the Acts of the Apostles, that *God is not far from every one of us. For in him we live, move, and be.* c. vii. *v.* 28. A true sense of this would be highly beneficial to us. It would keep us out of evil, and to encourage us in good; it would serve to lead us on in the way of perfection, toward which all Christians are obliged to tend. Hence the practice of the Presence of God is strongly recommended by the Saints, and even by God Himself, who prescribed it to Abraham when he said: *Walk in my Presence and be perfect.* Gen. xvii. 1. which words plainly shew that this practice is an help to perfection. But in what does it consist? It consists in two things, in believing him present by faith, and shewing a regard to his Presence by making frequent addresses to Him. The first is the business of the understanding, and the second of the will. Now as to the first, without making any corporeal representation of God to our imagination, it is enough actually to believe Him present, provided we believe at the same time, as our Faith also teaches, that He is present not only by the immensity of his substance, but also by his power, and by his knowledge. This is the easiest, as well as the most advantageous method of considering God present to us. For the consideration of his person, which is Almighty, must keep us in awe of Him, and the consideration of his knowledge, which is all-seeing, must make us despair of deceiving Him. The consequence of which must be a great circumspection in all we think, say, or do, lest we should be caught in iniquity by his knowledge, and crushed by his power. And as to the second part of this practice, which belongs to the will, the business is to make repeated addresses to that God who

hom with the underſtanding we believe preſent by
s ſubſtance, by his power, and by his knowledge.
heſe addreſſes may be made at all times and in all
laces: they need not be long, but muſt be fervent;
ometimes in the way of praiſe and thankſgiving, at
her times in the way of repentance and ſorrow for
, then by offering and dedicating ourſelves, all we
e, and all we have to God. But above all, as we
and continually in need of God's aſſiſting grace, we
uſt frequently beg and petition for it. We muſt beg
be directed in all our actions, to be defended in our
emptations, to be ſupported in our afflictions, to be
rotected in our dangers, to be comforted in ſickneſs,
nd to be aſſiſted in particular at the hour of death.
his is the true method of practiſing the Preſence of
God, and by it you ſee our lives may be made almoſt
perpetual prayer; and hence I cannot but think St.
Paul had this practice in view when he commanded us
o *pray without ceaſing*. 1 Theſſ. v. 17. This precept
annot be fulfilled ſo literally any other way. Let us
hen reſolve to learn the practice of this holy exerciſe:
he further we advance in the practice of it the more
aſy we ſhall find it, and then it will produce comfort
nd delight, as the royal Prophet experienced and teſ-
ifies. *I ſet the Lord always in my ſight: .... Therefore
y heart hath been glad, and my tongue hath rejoiced.*
Pſ. xv. *v.* 8, 9.

My Concluſion ſhall be with a word or two on the
aſt verſe of this day's Goſpel, which runs thus:
*Theſe things were done in Bethania, beyond the Jordan,
where John was baptizing.* It is generally thought
hat in this place there was a paſſage over the river
Jordan, and as this naturally drew people that way,
o this circumſtance, together with it's being near his
deſert, made St. John, it is likely, come often here to
Preach and Baptize. At leaſt it is certain there was a
reaſon for adding theſe words, however unmeaning
ome folks may be apt to think them. And they muſt

alſo

alſo be inſtructive, for they make a part of Scriptu inſpired by God, and as St. Paul ſays, *all Scriptu inſpired by God is profitable to teach, to reprove, to co rect, to inſtruct in juſtice.* 2 Tim. iii. 16. Let us the treat every tittle of it with reverence, adoring th myſterious obſcurity of ſome parts, admiring th charming ſimplicity of others, and drawing all th ſpiritual advantage we are able from the whole. It our duty to give a particular attention to thoſe par which the Church has with admirable propriety culle out for our inſtruction. You have heard the chie inſtructions that can be gathered from this Sunday Goſpel, and the beſt thing you can do when you g home is to endeavour to recollect them, that ſo bein better fixed in your minds they may have a greater in fluence on your lives, without which they can neve anſwer the great end for which they were deſigne of promoting your eternal welfare, &c.

II AP 66

OBITUARY

FOR M,DCC,LXXXVIII.

1787. Sept. Rev. Luke Potts
Nov. 27. Rev. George Hardwick
1788, Jan. 12. Rev. William Bleving, at London
Feb. 14. Rev. John Martin, at Goſport
Rev. John Foothead, in Herts
Sept. 5. Rev. Francis Plowden, at Paris
Oct. 6. Rev. Thomas Wools, in Flanders

1788. Jan. 29. R. James Wheble, at Wardour
Mar. 11. R. James Power, at Leige
24. R. John Lewis, in Maryland
Apr. 28. R. Edward Baptiſt Newton, in Suſſex
Jun. 11. R. Bernard Stafford, at Tame-Park
12. R. Thomas Angier, at Norwich
Sep. 17. R. Ignatius Blyde, at Leige.
Nov. 13, R. Peter Weſtby, at Sholes

1787, Sep. 10. R.D. Maurus Bullmer, O,S,B. Ormſk.
1788, Jan. 6. R,F. Edward Leadbitter, O,S,D. Selby
Feb. 4. R, F. Peter Robſon, O,S,D. Woeborn
Sep. 30. R,F.Bonaventure Kilday,O,S,F.Bruſſ.
1787, Sep. Lay Brother Francis Vereantreu, O,S,D. at Bornham.
Nov. 5. Lay Broth. Daniel Spencer, Aged 56. Rel. 36. O, S, F. Aire.

1788, Mar. 13. Sister Mary Magdalene Jackson
O, S, D. at Brussels

28. Sist. Mary Beatrix Stone, Age 3
Rel. 21. 3 O, S, F. at Bruges

June 14. Moth. Alouisa Anderson, Age 7
Rel. 52. 3 O, S, F. at Bruges

Sep. 4. Moth. Xaveria Webbe, Age 76. Re
61. 3 O, S, F. Bruges

22. Moth. Theresa Clare Wood, Age 7
Rel. 60 3 O, S, F. Bruges

Oct. 23. Sister Clementine Pasten, Age 5
3 O, S, F. Bruges

1787, Oct. 17. Lay Sister Helen Joseph Ainsworth
Age 26, professed 3. 3 O, S, F. Bruges

*** As there are no doubt many Omissions in th
Decease of Religious, whose Communities bei
distant from the Printer—have seldom an opport
nity of giving due information, or having done
by private conveyance has never been receive
J P Coghlan requests therefore, that each Hou
will, by the end of October at furthest, send a co
pleat List of all who have died in the preceding ye
from the same Month, and never later; by whi
means they will not be deprived of the many Suffr
ges, which of all Charities is the most benevole
and meritorious, as it affords not only acquaintan
but others a means of voluntarily contributing to t
eternal peace of those, who will most certainly r
member them when arrived in their *celestial abode*

1787, Oct. 24. Richard William Stack, M. D.
Nov. 9. Mr. Stephen Vache
19. Henry Howard, Esq.
1788, Jan. 11. Mr. Thomas Ratcliff,
14. Walter Smythe, Esq.
Lady Catharine Bellasyse,
Mar. 7. Lord Caryll, at Dunkirk
16. Mrs. Elizabeth Murphy
Apr. 5. Mrs. Jane Bourke
12. Mr. James Marmaduke, the Catholic Bookseller
14. Joseph Webbe, Esq.
Mrs. Catharine Scarplain
June 7. Robert Butler, Esq.
16. Mr. Stephen Dillon
July 20. John Lynch French, Esq.
30. Mr. James Sherratt
Aug. 6 Mr. Peter Lyon
Mrs. Anne Fowler
Sep. 7. Mr. Joseph Carpue
13. Mrs. Anne, (Relict of Dr.) Stack
29. Mrs. Frances Edwards
Oct. 3. Mr. Archibald M'Millan, at Cohors in France
9. Joseph, Prince of Brasil
18. Mrs. Catharine Pieret
19. Mrs. Elizabeth Watkins
22. Mrs. Anne Maria Doughty
28. John Kempson, Esq.

To promote the pious and important intention of those who have Bills for their deceased Friends printed and delivered to the Chapels in London by J. P. Coghlan, he will insert the same in all future Directories every Year.

London, January 1, 1

A CONFRATERNITY for the repoſe of our Breth who are in a State of Expiation, erected in Neapolitan Chapel, Seymour Mews, near Portman Sq held every Second Sunday of the Month after the Servic the Day.

It is a wholeſome and holy Cogitation to pray for the D that they may be looſed from their Sins. 2 MAC. xii. 43.

If any Man's Works ſhall burn, he ſhall ſuffer Loſs, bu himſelf ſhall be ſaved, yet ſo as by Fire. ST. PAUL, 1 C iii. 15.

A Charity ſo important to each one of us, which affo Relief to thoſe no longer in a State to help themſelves, above all others is the moſt acceptable in the Sight of G needs no embelliſhing Phraſe to adorn, nor Reaſon to urge Neceſſity of ſuch an Inſtitution.—We all know the Acute of Pain, which every one, more or leſs, feels in every Sta of this Life; and though our Holy Church in her Cou doth not define, with exact Preciſion, what the Suffering of deceaſed Friends may be, yet from the Words of St. Paul others we are aſſured, the moſt excruciating Pangs of whole Life fall far ſhort of one Moment's Expiation in other.

To aſſociate then in ſo meritorious a Work, and to de the incident Expences which muſt attend it, a Subſcriptio opened; which, that the poor may not be deprived of a S in the offering, will be only Three Pence each Perſon for ev Month, whilſt the more Opulent will be left to increaſe t Benefaction, according as their pious Inclination ſhall di them.

The Rules of this Confraternity are,

I. The Second Sunday of every Month, immediately a Veſpers, the Office of the Dead ſhall be ſaid, and the M Maſſes on the firſt Vacant Day in the following Week ſ be offered up for any Member or Members who may h departed in the preceding Month; or in caſe of no one's De then the Function ſhall be for the Faithful in General.

II. There ſhall not be any Obligation of Attendance fr thoſe Subſcribers, whoſe Abode may be remote, or any Inc venience in attending; but it is recommended to every Mem that they ſay the Pſalms *Miſerere* and *De Profundis* twice ev Week,—offer one Maſs at which they ſhould be p ſe

nt:——and ſay one Pair of Beads of Five Tens in Honour the Five Wounds of our Bleſſed Redeemer, within the onth, if Opportunity and Leiſure will permit,——or may ange this to any other Devotion more ſuitable to their Oc-pation.——By this Rule thoſe who reſide in the moſt diſtant own or Country, may ſee the advantageous Benefits ariſing m their Subſcription without burthening themſelves with tendance, and thoſe who have the Charity to ſubſcribe for rents or other Friends, though ever ſo long dead, may have m regiſtered to partake of theſe Benefits.

III. A Book ſhall be kept, in which each Subſcriber's Name d Abode, with their Subſcription, ſhall be inſerted, which ll be left with the Rev. *Mr. Kimberly*, who, with the other ntlemen, are authoriſed to receive and apply the ſame to the ve Uſe; or the Clerk of the Chapel in their abſence.

*** To promote the Glory and Honour of Almighty God, the Reſpect which is due to the Ceremonies and Solemni- of his Holy Church, there is alſo another Subſcription, *the Inſtruction of Youth in the Church Song* to be held every nday and Thurſday Evening in the ſame Chapel, after the e of 2s. 6d. per Quarter, at which the Subſcribers them-es need not attend the Choir, but may nominate any th, or Man of Abilities, and of an irreproachable good racter, to learn;——and, in caſe of their Deceaſe, as a k to diſtinguiſh their Support, a Solemn Maſs will be ſung. he Gentlemen of the Choir for the Perſons who ſo ſub-e.

NEW PUBLICATIONS

Up to the 14th Day of *November* 1788, Printed and sold
J. P COGHLAN, No. 37, *Duke ſtreet, Groſvenor-ſqua*
LONDON.

ORDO ADMINISTRANDI SACRAMENTA et Alia Quod
Officia Eccleſiaſtica rite peragendi in Miſſione Ang
cana, ex Rituali Romano juſſu Pauli Quinti Edito, Extracti
Nonnulis Adjectis ex Antiquo Rituali Anglicano, with
Appendix in Engliſh.

The Public are reſpectfully informed, that Mr. Archer
preparing for the Preſs a Volume of Sermons on the Feſtiva
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And at MAURICE'S, in the Priſon Street, Calais, the *Paris Dunkirk*, and other Diligences put up, where Carriages, with able Horſes and careful Drivers, may be had on the ſhorteſt Notice, to any Part of France, &c. Every ſort of polite and genteel Accommodation, with Guides or Interpreters, if required; and Maſters of the Paſſage Veſſels conſtantly attend.

N. B. Meſſrs. MARIEE at *Dover*, and MAURICE at *Calais* make it a Principle to recommend only ſuch Houſes to their Friends on every Road, where they are genteely treated, and reaſonably charged; and will always attend to, and rectify any Complaints.

Mrs. STEWART, who has had the Honour, for ſeveral Years, to attend Families or Young Ladies into Foreign Parts, whoſe Character, Knowledge and Abilities for ſuch an Undertaking is unqueſtionable, ſtill continues to travel, and may be heard of at Mr. *Coghlan's*, No. 37, *Duke Street*, *Groſvenor-Square*, and Mr. *Foggs*, *No.* 50, *New-Bond Street*.

At *Bridzor*, near *Wardour* Caſtle, *Wilts*, Mr. JONES, Writing Maſter and Accomptant, begs leave to inform Parents and Guardian of Children, that he has taken a genteel and commodious Houſe for the Reception of Boarders, who he inſtructs in Reading, Writing, and Accompts; alſo Mrs. Jones teaches the Girls ſeparate Plain and Needle Work in its various Branches. All poſſible care will be taken of their Perſons and Morals, and every Effort made uſe of to forward them in their Learning.

The ſituation is moſt delightful and eligible, the air perfectly wholeſome. Terms as follows, viz. Boarding, Lodging, Waſhing, Mending, and Inſtructions, Eleven Guineas per Year, which one Quarter is always to be paid in Advance.